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[For the Boston Recorder.]

"BAPTIZED CHILDREN MEMBERS OF THE CHURCH."

MR. EDITOR:—So long as the object of discussion is not to elicit truth; so far it may be regarded, generally, as profitable. Such shall be my object in what follows, in reply to "J. T." The relation of baptized children to the church, at best, poorly understood. The members of the churches, in general, as well as those wielding the influence of our common Zion, in many cases, do not understand it. Hence discussion has become necessary. What has already been said, has been useful, if in no other respect, in calling attention to a subject so vital to the church. It is evident something more should be said, now that the public mind is turned to this relation, in order that it may be guided aright. Allow me, therefore, to address to your highly valued readers, some few considerations, partly by way of reply to "J. T." and partly to establish and illustrate the nature of the relation in question.

"J. T." introduces a highly important document, in proof of the ground he has assumed: viz. "The answer of the elders and other members of the churches," to the question proposed to them by the General Court in 1662, "If we are subjects of baptism." Of this answer he remarks, that it was the means "by which the half-way covenant was officially commended to the churches." Then again, he says, "here we have the half-way covenant in its most genuine and authentic form. It was evidently intended and understood by its authors to be nothing but the consistent carrying out of the idea, that baptized children are members of the church." And then again he says, "J. S. will see, that in denying the connection of the half-way covenant with infant membership, he has fallen into a mistake."

That one of us "has fallen into a mistake" in relation to these acts of the Synod, and also in relation to the subjects of baptism, is a matter of fact, and is a matter of fact, and is a matter of fact. The answer of the elders and other members of the churches, passed some 60 years subsequently, is not correct. But I have not, and that "J. T." has, I argue:—

1st. From the express object of the answer of the Synod referred to; its apparent end being, simply to reply to the solemn question, proposed to them by civil authority, as was then the venerable custom: "If we are subjects of baptism." In answering this question, our grave sires would never have, cunningly, introduced the half-way covenant system. It was not so much like those honest men, as those living in other times, in New England, to have wrought so wily an act.

Those holding the relation of infant membership, though grown to adult age, were not allowed to have their children baptized, until "they solemnly owned the covenant before the church, where-in they gave up themselves and their children to the Lord, and subjected themselves to the government of Christ in the church." See 5th Prop. in the Ans. All this plainly indicates, that the Synod were careful, in recognizing the relation of such individuals to the church, not to recognize them as members in full. The Synod, therefore, as it appears from these identical propositions themselves, was opposed to the half-way covenant, as an "officially commended" one. Then again the Synod say, as cited by "J. T." in their scripture proofs under Prop. V, "their membership still continues in adult age and ceaseth not with their infancy," though, "it doth not necessarily follow that these persons are immediately fit for the Lord's Supper." Here, as before, the Synod in recognizing the church relation of infants, guard themselves and their churches from the doctrine, that they were members in full. They had no right to commune, no right to vote, and no right to have their own offspring baptized, until they should "solemnly own the covenant before the church." This is all in the face of the half-way covenant, "officially commended." Have I fallen into a mistake? But again—

2dly. The half-way covenant was not introduced into the churches, according to my recollections of the ecclesiastical history of New England, for nearly sixty years after the meeting of the Synod in 1662. Of course then the Propositions cited by "J. T." were not its introduction into the churches, nor were they "the consistent carrying out of the idea, that baptized children are members of the church," into the half-way covenant.—Stoddard was deemed the father of the system, and it did not awake the vigilance of the church, until the days of the excellent Edwards, some eighty years subsequent to the Synod of 1662. Still farther in defence of this position, I will quote from the Preface to Edwards' Argument against Stoddard, by Messrs. Prince, Webb, Foxcroft, and Byles of Boston, published in 1746. Say they, "Though the doctrine here maintained," [i. e. Edwards' view in opposition to the communion of unregenerate persons, and of course, the half-way covenant,] by our fathers, our revered brother, was brought over hither by the pious and judicious fathers of this country from the Puritans in England, and held by them and their successors in our churches, above three score years without dissension; yet, some good and learned men have, since, gone into another way of thinking in this matter." Here then it appears, that until 1690, sixty years from the landing of the Pilgrims in 1620 at Plymouth, well nigh twenty years after the time the Synod met, the ministers in New England were united in opposition to every thing which looked like the half-way covenant, and corresponded in the views of Edwards. Thus "J. T." will see, that he is entirely mistaken, in saying that the half-way Synod "officially commended" the half-way covenant to the churches. And here, too, he may see, that a promi-

nent object of the Synod was, instead of referring to that covenant, to declare their views as to the relation of baptized children to the church. Hence, for their introduction into the Recorder by "J. T." I am thankful.

Now that I am treating of mistakes, I would inquire, if "J. T." is not in error, when he says, that "J. S. dissents from the Synod of 1662," in maintaining the doctrine, that baptism is the rite which receives the person baptized into the church. Here let it be borne in mind, that the grand question before the minds of the Synod was, who were to be baptized? The answer is found to the question in the 1st Proposition: "The members of the visible church." The 2d Prop. was introduced, explanatory of the 1st; in which they assert, that "the members of the visible church" were first "confederate visible believers in particular churches."

Secondly, "their infant seed, i. e. children in minority." Now "J. T." surely will not claim, that these "confederate visible believers" and "their infant seed," being already in the church, were, according to their Propositions, to receive baptism again. What then does the question mean, "who are the subjects of baptism?" Why simply, that the individuals, "being about to become confederate visible believers," were the subjects of baptism. Of course, leaving the inference plainly in mind, that baptism would make them members. Does not "J. T." greatly misapprehend the Synod, therefore, when he maintains the doctrine, that "confederate visible believers" and "their infant seed" were to be baptized because of a previously existing membership? On this interpretation of the acts of the Synod, all church members now existing, although baptized, may again receive the sacred rite, because they are the subjects of baptism. Such is the legitimate tendency of "J. T." interpretation of the language of the Synod. I would therefore, respectfully inquire, if I differ from the Synod when I say that individuals were allowed to introduce them into the particular churches with which they united; baptism being the solemn act of negotiating the covenant; being the same thing to the covenant which a signature of a man's name is to his note or bond; an act, without which all the promises, pledges and covenants are nothing?

Perhaps my readers will have a better understanding of the subject of this discussion, if there here be made a brief statement of the nature of the relation of baptized children to the church, as understood by its advocates, additional to that given in the Recorder of July 27.—Let it then be remarked:—

1st. That persons baptized in infancy have no right to commune at the table of Christ, until they shall own the covenant, which their parents took upon them, as theirs; in other words, until they shall make a profession of their own faith.

2dly. Persons holding the relation of infant membership, have no authority to act in the church, in calling or dismissing members, in the discipline or order of the church, or to participate in any of its votes, or to have their own children baptized, until they shall own the act of their parents in giving them to God as their own act. But still a relation is consummated. It is one which entitles the baptized child to the special labors and faithful care of the acting and covenanting part of the church. They are entitled to the special prayers of the church. They are the rightful subjects of her discipline to bring them to repentance and faith in Christ. The church is under solemn obligation to labor with them to bring them to the Savior. They are the material, out of which the acting and covenanting part of the church is expected especially to acquire, when grown up, the qualities of citizenship and of good citizenship. They are the subjects of the church, as they are by the special tenderness and love. Jehovah regards them, as the ones to whom he stands pledged to "be a God unto them." Good things are promised to them by Him, as to no other children. All the promises of God to the church are theirs. With the church, their spiritual interests are identified. With her they rise, with her they sink; with her are blessed with her are cursed. In fine, with the exceptions above enumerated, they are church members "to all intents and purposes" entitled to her watch, her protection, her care, her faithfulness and her love.

Such the beautiful relation of baptized children; a relation of love, in nature, all around us. They are to be as the children of the family. It is counted one. And that parent would be deemed a monster, who should, because the child could not and did not by some formal claim a place in the household, treat it as not a member. The child, as soon as born, without taking an oath of allegiance, without any act of its own, without even enrolment—beautiful order of things—becomes a member of civil community, becomes a citizen, is entitled to all the privileges of citizenship, and to its infant voice, alone crying for protection, even a nation will lend its listening ear. Yet it may not, until a certain age, and in certain circumstances, be deemed capable of certain rights and privileges, such as a vote, or holding office. But we have no room to follow out these resemblances. We will here only inquire, shall the church, when nature is against it, cut off her children from membership?

But now it is the rite of baptism which consummates this relation of the child to the church. Not that the simple application of water, in the name of the Trinity, would accomplish any thing, if there were no covenant, no church to enter into it, no parent or guardian to offer the child in faith. But as in the case of Abraham, there is now a covenant. The parties pledging themselves under it, are God on the one hand, the parents on another, and finally the church pledge themselves in the same covenant. These are the covenanting parties. The rite of baptism is the solemn act which consummates it. It is the affixing of the signature of the parties. It is the appli-

cation of the seal to that covenant. It is the ratification of the treaty. It is that which makes the note or bond binding. It is the *sine qua non* of the covenant. In proof of this, in the first place,

1st. The covenant of God with Abraham. After having stated the nature of the agreement to the understanding of Abraham, then, by way of giving him information as to the mode of ratifying it, he says, "This is my covenant, which ye shall keep between me and you, and thy seed after thee; every man-child among you shall be circumcised." Gen. 17: 10. Such was the mode in which Abraham's children were to enter into the covenant or join the Jewish church. The execution of a deed of real estate illustrates it. The blank is filled out in all its detail. The seal is affixed. The witnesses are present. But as yet it has not become a deed. Now, what is the act which executes the instrument? Why simply the signature of the individual's name, and his acknowledgment before competent authority that it was his own free act. So here is the covenant with God. It is spread out before the mind of the adult covenanting party, or before the mind of the covenanting parent in case it is an infant which is to be brought into the church.

2. Proof, in support of this doctrine, is drawn from Peter's direction to the multitude, on the day of Pentecost.—His memorable answer to their inquiry was, "Repent and be baptized." Acts 2: 38. That is to say, having repented, then by the rite of baptism, unite yourselves with the church. And it seems conformably to his direction, "many received his word and many were baptized;" that is, united themselves to the disciples in the church, as it appears from the subsequent part of the text; "and the same day there were added unto them about three thousand souls." If baptism does not introduce them into the church, why should it not, in the sense in which we have defined it, make infants the same? Not to rehearse evidence heretofore introduced to the mind of the reader, see Recorder of July 27 we only add:—

3. That this view of the subject makes infant baptism a reality, a substance, an act worthy to be done, one commending itself on account of its being the good sense of the parent can appreciate, and of course which he would not refuse his beloved offspring.

But, that we are not singular in our doctrine of infant church membership, and that it is not a new doctrine sprung up in these ends of the earth, will be seen, if we acknowledge the truth. The first authority we will bring is,

1st. The answer of the Synod of 1662, already considered. Having shown that it had no connexion with the half-way covenant, that it was not "the half-way covenant in its most genuine and authentic form," it certainly must have weight with even "J. T." For certainly, those who were the fathers of the Synod, and the memory of Robinson and the Pilgrims of the Mayflower, had not ceased to breathe their sweet fragrance over the moral garden of New England. Read them as quoted from the Recorder: "The infant seed of confederate visible believers are members of the same church with their parents, and are to be brought up, as the church, in the watch, discipline and government of that church." Prop. 3. That Synod, it appears, believed in infant church membership, and that it was constituted by baptism. So believed the ministers of Martha's Vineyard, whose resolution of 1720, recently published, has elicited this discussion.

2dly. The new authority is, that of "the Elders and other members of churches assembled in the Synod at Cambridge in New England in 1648." Say they, "the matter of a visible church are saints by calling. By saints we understand, 1st. Such as have not only attained the knowledge of the principles of religion," &c. &c. i. e. adult Christians. But 2d, "The children of such who are also holy." "Confederate visible believers," &c. 2. Nothing can be more obvious than that they held to the relation which has been questioned by "J. T."

3dly. Says the Synod of 1708, by some of the purest and worthiest of Christ's ministers—"The whole body of men throughout the world, professing the faith of the Gospel, are united unto God by Christ according to his promise; and they are to be brought up, as the church, in the watch, discipline and government of that church." Prop. 3. That Synod, it appears, believed in infant church membership, and that it was constituted by baptism. So believed the ministers of Martha's Vineyard, whose resolution of 1720, recently published, has elicited this discussion.

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as to be the proper immediate subjects of all ecclesiastical ordinances and privileges. But that some further qualifications are requisite in order to this, to be obtained, either in a course of nature or by education, or by divine grace. And some who are baptized in infancy, even after they come to be adults, may yet remain, for a season, short of such a standing as has been spoken of; being destitute of sufficient knowledge, and perhaps some other qualifications, through the neglect of parents or their own negligence or otherwise; or because they carelessly neglected to qualify themselves for ecclesiastical privileges, by making a public profession of the Christian faith, or owning the Christian covenant, or forbear to offer themselves as candidates for these privileges; and yet not be cast out of the church, or cease to be in any respect its members. This, I suppose, will be generally allowed. See Humble Inquiry, &c., Part I. The opinion of such a man is worthy the attention of the churches, though they may have swerved from him.—Finally

5thly. Dwight says of baptized infants:—"They are members of the church of Christ, that is, of the church in general." Again he says of them: "that they are members of the Christian church, if lawfully baptized, I fully believe." Then again he says, "I conclude therefore, that, all those persons, who have been baptized, are members of the Christian church." See Dwight's System, sec. 157. Here, while he does not allow, that a baptized infant "is of course a member of a particular church," he avers distinctly his belief, that the child is a member of the Christian church.

With these venerable authorities, though some of our brethren have left them and virtually given up the doctrine of Infant Baptism, or rendered it a mere nullity, we hold the doctrine of Infant Church Membership. With such men as Hooker and Davenport, Woodbridge and Dwight, &c.; with such men as Cotton and the Prince and Edwards, of Mass. we are willing even to "symbolize" with the Papists, Puseyites and Baptists, in a matter in which the ill-favored triad may be in the right. And while standing with such a noble company, as first named, we do it with open brow and loving heart, extending to "J. T." the arms of affectionate invitation, informing him that he stands where did not our honored sires, where truth presides, and where the daughter of Zion requires him to place his feet on solid ground, a thorough and consistent belief in the doctrine of INFANT BAPTISM.

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BOSTON RECORDER.

THURSDAY, AUGUST 24, 1843.

DEVOUT ATTENTION IN THE SANCTUARY.

The obligation to this is so manifest that we will not dwell upon it now, but give a few hints respecting things which show the absence of it.

1. *Ease with which attention is diverted from religious services.*—If some Sabbath-breakers' wheels rattle by the place of worship, some must look after those wheels, and anxiously give to the supposed direction to make the discovery. The heads of numbers swing round to contemplate every new coat and every late coming by the spectacle of three-fourths of a congregation apparently under deep concern of mind concerning who it was that lifted the latch, or shut the door. If a dog, whom the owner ought to have had sense enough to have shut up at home, happens to trot up and down the aisles, he catches and interests more eyes than the speaker, and more ears than his important message.

2. Again: *Disrespect is the antagonist of devout attention.* That there are cases when this is to be palliated, will not be denied. But a great amount of it is inexcusable. Much of it would cease to exist were the heart deeply affected with the momentous interests of religion. Much of it would cease were there less watchfulness against it, and deep humiliation over when it occurs. But some even seem to court repose in the sanctuary, by choosing the most easy and comfortable postures. It is a sad scene to see a sleeper in the house of God! It proclaims the utter impotence of truth to that person good. It is a grief to the preacher. But Satan is very glad of it. It is sad to think how many people there are who contribute to his comfort in this respect.

How can we question that he who vindicated the honor of God's temple by driving from it the guilty trafficker, frowns upon an undevoted demeanor there. "The Lord is in his holy temple, let all the earth keep silence before him."

ROMANISM AS IT IS.

At Funchal, Madeira, says the "Scottish Guardian," on the authority of Dr. Kalley, a resident physician and minister, "there are at present two women and one man in prison for the sake of Jesus, and the probability is, that they will be kept in it for eight or ten months, before their trial will be brought on. There are two other men against whom a writ has been issued, but they are in hiding." Their crime is, leaving the Roman church and joining the Church of Scotland. The Dr. himself was included in the charge, but for want of a law on that point, he escaped for the time being; a new process however has been entered on, and he anticipates the "pelting of the merciless storm."

A cry too has been raised against the Bible—some copies have been taken out of the people's houses by force—and one of the canons denounced that the Bible should be burned;—on the same day, the same canon had a child born to him! So much for the vow of celibacy.

In Funchal, there is a secret tribunal of priests, who make investigations in secret; and without any citation or hearing of the person, he is consigned to the civil power, to be put in jail, against even their own ecclesiastical laws of civil rights. In point of fact, it is an inquisition.

With what truth, or even plausibility, then, can it be said that Popery has changed its character in these days? Give it the power it seeks, and the persecutions of olden time would be at once revived throughout the whole extent of its empire. "The Sword of the Spirit" has crippled its limbs, but its heart beats strong as ever for the immolation of heretics.

POPEY IN ENGLAND.

It is evident that it is now the spring-time of Popery in England. What progress it has really made during the last five years, we have no means of knowing. In looking at a fine London edition of "Foxe's Martyrs," which is advertised by Messrs. Munroe & Co., we were struck with some statements respecting the condition of Romanism in England five years ago, and its increase for the forty years previous, which we have thought worth reprinting in our column at this time. The energies exhibited by the emissaries of the Church of Rome, for the re-establishment of her influence in England, at the time these statements were made, has certainly not abated since.

"The court of Rome," says the editor, (Rev. M. H. Seymour) "has at present (1838) about six hundred missionary priests in England. These missionaries, either settle themselves in certain localities, or move in various directions through the land, every where endeavoring to disseminate their peculiar principles, through the instrumentality of sermons, lectures, tracts, &c. Their efforts have so far succeeded, that during the last forty years they have increased the number of their chapels from about thirty to above five hundred. A large number of seminaries, or colleges, have been formed with the view of securing the education of youth. And many nunneries and monasteries have been established, so as to become centres for the propagation of the whole system of Popery. The success with which their measures of proselytism have been crowned, has been beyond their most sanguine expectations; and the ignorance of the population on the one hand, and the political party to whom the emissaries of Rome have allied themselves, on the other hand, seem to promise still more ample success to their unwearied exertions. They hesitate no longer to avow their expectation, that this nation will return to the bosom of the Church of Rome."

"This state of things," continues the editor, "is pregnant with the most disastrous consequences to the Protestantism of England, and demands the mightiest efforts that Christians and Protestants can make for the defence of our faith. They have a mighty adversary, against which they have to contend, in the Church of Rome; and they have a still mightier treasure to preserve, in the true religion established among us. Shall it be, that by our indifference, we shall again be doomed to come under Italian influence, blighting our morals—withering our privileges—depriving our liberties—our homes ceasing to be happy, and our sires ceasing to be free? Shall it be, that the souls of our children, and our children's children, shall become the merchandise of France, and their

narrals become contaminated by the priests of the Confessionals? It were better that the blast of death should sweep through the land, and that of old, leave the first born dead in every house; and that the wail of the desolate, and the cries of the mourning should be heard on every wind, and echoed from every home, than that a calamity so disastrous as this should befall our fatherland."

Foxe's "Acts and Monuments of the Martyrs," by the way, is an excellent book to be widely distributed in these days of Papal encroachment. Popery at this time, whatever guise it may wear, is still the Popery of the times of the martyrs, and of Master John Foxe, who was among the thousands that were compelled to fly their homes and seek refuge in foreign lands from its cruel persecutions. Foxe's book details the inequities of this Popery, exhibits many and precious examples of Christian faithfulness unto death, and imparts a great deal of practical knowledge of the controversy with Rome.

ARRIVAL OF MISSIONARIES TO THE NESTORIANS.

Letters have been received from the Missionaries, who left here on the 1st of March last, in company with Bishop MAR YOHANNAN, mentioning their arrival at Oromiah on the 14th of June, in good health. They were welcomed most heartily by their brethren and their Nestorian friends, some of both having joined them on their route the day before their arrival, and others on the following morning. Accompanied by forty or fifty persons on horseback, they entered the town at 4 P. M.

They found the mission prospering, Mr. Brooks having a class of sixty priests and teachers, teaching them to read, think and understand. They were mostly teachers of the village schools.

GOOD NEWS FROM MADAGASCAR.

We find in the London Patriot of July 27, a letter to the editor, from Rev. Richard Knill, communicating some cheering intelligence from Madagascar, in which all Christians will rejoice. The Lord is opening a wide and effectual door in some parts of the island; but yet it does not appear that the Queen and her nobles have discontinued their cruel hatred towards the Christians. The following is an extract from Mr. Knill's letter:—

"I have sympathized deeply with persecuted Madagascar. Now, then, rejoice, and call upon your friends to rejoice. The dawn of a better day is come. One of the devoted women to Madagascari many years ago, was a sister of mine, a Christian, and now resident at Port Elizabeth, and has just sent us a letter with the following delightful intelligence:—'I received a letter from Mrs. Johns a few weeks ago. She was quite well; and as to her devoted husband, he had just returned from Madagascar, and his hopes of a wide door were opened there fill him with encouragement, that he has been in the land of the living. Mr. Johns left Rafaravava and Joseph. They were kindly received, and were perfectly satisfied, and happy to remain among their countrymen. So Mary and Joseph are now laboring in the great cause with all their might, and they may be blessed. Mr. Johns had communications from several chiefs of different districts, say, nearly the whole of the western coast. They all appear very anxious for teachers, and promise protection to all who may come among them.'"

MEETING OF THE AMERICAN BOARD.

The approaching Annual Meeting of the American Board of Missions at Rochester, N. Y. will be one of great importance and interest. A full attendance of those who love this great cause, will inspire the Board with courage, and infuse into the meeting an interest which will reflect back a salutary influence upon the churches. So cheap, easy, and expeditious is the travelling, that the distance to Rochester will be but a slight impediment in the way of a good attendance upon the meeting from this vicinity.

The fare from Boston to Albany is \$4; the fare from Albany to Rochester is \$1.25, and half past 3 P. M. The fare from Albany to Rochester, in "the best cars," is \$2.00; in "the accommodation cars," which have been re-arranged, cushioned, and lighted," it is \$1.50. The train leaves Albany at 6 A. M., 1-2 and 7-2 P. M., and arrive at Rochester about twenty hours after their departure. Members of the Board and others, leaving on Monday, Sept. 11th, at 7 A. M. will probably, if they travel all night, be able to reach Rochester in season for the present meeting of the meeting. Those who wish to avoid travelling by night, will be obliged to leave Boston on Saturday.

PAPAL VIEWS OF PUSEYISM.

The paragraphs which we copied into our last paper, purporting to be extracts from a Pastoral Letter of the Roman Catholic Bishop and Archbishops, recently assembled at Baltimore, are pronounced by a writer in the Albany Argus to be a hoax. It may be so. But there are not wanting evidences, of undoubted authenticity, that the Romanists do regard the developments of Puseyism with a great deal of satisfaction, as approximating to the doctrines of their own Bishops and practices. For instance, at a late meeting of the Catholic Institute, in London, Lord Chalmers, the chairman, a Roman Catholic, made the following remarks:—

"Look at the controversy now going on in the Established Church, especially at Oxford. There was one Regius Professor (Dr. Pusey) just condemned and suspended for having advocated the doctrine of the real presence in the Eucharist; whilst another Regius Professor of the same University (Dr. Hampden) had been subjected to an action for damages for his maintenance of an entirely opposite doctrine. Now, if the action were to terminate against Dr. Hampden, he thought that the University of Oxford would be called a 'fix.' He had heard of one of the meetings of that Institute, a hope was expressed that they (the Roman Catholics) might live to see the day when high mass would be celebrated in Westminster Abbey. He knew not how probable such an event might be, but this they knew, that the doctrine of the real presence had been preached in the cathedral of the University of Oxford; and it had been authoritatively declared, that if Dr. Pusey's sermon had not been condemned, six or seven colleges of Oxford University were ready to have mass said directly. There was, indeed, a very slender barrier between Puseyism and the Church of Rome; and, oh, what a field was now presented for the Roman Catholics to demolish the slender barrier at once, and to restore this great country to Catholic union which was so exceedingly desirable!"

Further—a late London paper furnishes us with an item of evidence, which is quite to the point. It is an account of a recent casual visit to a Puseyite chapel in London, by a Roman Catholic, who mistook the place for a Catholic chapel. The wistful says:—

"There was the altar with candlesticks on it, and a crucifix over it; the Gothic windows on each side, had all the emblems to be seen over

and above the altar in Westland-row: a dove descending—a lamb bearing a cross—the 'NAME' in Hebrew—the initials 'I. H. S.' embroidered in gold on the crimson cloth that covered the altar; and, above all, the outward characteristics of a Catholic chapel. The morning service was exceedingly like the celebration of a high mass: two clergymen came out, dressed in vestments, and the choir, by little self at the foot of the altar, with all the congregation kneeling down, and remained in silent prayer for some moments. He then rose, opened his book, and commenced the service. The other clergyman went to a reading desk, and having announced the Gospel of the day, read a portion of it. He was responded to as he went on by three boys and a clergyman. In the other side, he then chanted one of the psalms, and was accompanied by the boys. They believe in the real presence. Puseyism is, in that all who have embraced it have become truly liberal in their political opinions, and tolerant towards the religion of others. Some of the warmest advocates that I have met, I have met here at present are amongst this class."

Again—we find in a London paper of July 27, the following item of intelligence:—

"On Sunday last, the Rev. J. Moore, Roman Catholic priest, read to his congregation, in Birmingham, the sermon, for preaching which Dr. Pusey has been suspended; and, commenting on the said sermon, he described it as a pure exposition (of Roman) Catholic doctrine. We will not weaken this fact by any extended observations. If the broad fact itself is not sufficient to command attention, a broad page full of misadventure would be utterly thrown away."

COMMENCEMENT AT YALE COLLEGE.

We learn from New Haven papers the following particulars of the Commencement at Yale College. On Wednesday morning, the 10th, the Alumni met in the Cabinet Hall, Hon. DAVID DAGGETT presiding, where, after the preliminary proceedings, a procession was formed and proceeded to the North Church. The exercises there were opened with prayer by the Rev. Mr. BLAINE, of Boston. This was followed with an Oration by the Rev. Mr. BENJAMIN HARTFORD, his subject being the Physical and Moral Structure of the Human Mind. At 2 P. M. an address was delivered in the Center Church by Prof. SALISBURY, followed by the exercises of the Theological Department. The following are the names of the Graduating Class of the Theological Seminary:

D. Taylor Bagg, West Springfield, Mass.; Samuel G. Gor, Groveland, Conn.; William B. Curtis, New Haven, Conn.; Daniel Dudley, Guilford, Conn.; Edward S. Dwight, New Haven, Conn.; Nathaniel H. Eggleston, Hartford, Conn.; Joseph G. Foster, New Haven, Conn.; James P. Hart, New Haven, Conn.; Enoch W. Hewitt, New Haven, Conn.; Joseph T. Holmes, Quincy, Illinois; William A. Houghton, Northampton, Mass.; Charles N. Johnson, New Haven, Conn.; Theodore A. Leete, Guilford, Conn.; Lorion B. Marsh, Ware Village, Mass.; Rufus M. Pearson, New Britain, Conn.; L. Lee Perry, East Windsor Hill, Conn.; Ralph Perry, Manchester, Conn.; Alfred C. Raymond, New Haven, Conn.; Edwin D. Seward, Guilford, Conn.; Charles N. Smith, New Haven, Conn.; Forrest Shepard, Cedar Hill, Conn.; William Smeaton, Edinburgh, Scotland; L. Edwards Ryles, Rutledge, Vt.; Sherman D. Taylor, Clarendon, Ohio; John W. Thompson, New Britain, Conn.; A. Thompson, Monson, Mass.; Hiram Watson, New Boston, N. H.; Edward Wright, Orange, Conn.

In the evening an Oration was delivered before the Phi Beta Kappa Society by Rev. Dr. SPRAGUE, of Albany, which is spoken of as a "brilliant and fascinating" performance. His subject was "the responsibilities, temptations, and rewards of literary men."

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one of the Scripture declaration, "a land of fountains and depths, that spring out of valleys and hills." The wells in the gardens and orange groves around Jaffa are remarkable. The owner of one told me, that for eight months in the year, night and day, he is drawing water, but perceives no difference in its depth. The water, too, is drawn up not by the slow process of a hand-wheel, but by machinery worked by mules; so that there is a constant stream issuing from the well, and of course there must be an equally copious supply. We were told that all the wells in the vicinity are of the same character. They are usually, as I remember, about 55 feet in depth.

"Lydda was nigh to Joppa." We passed it on our left some ten miles from J. on our way to Jerusalem. Paul was taken by night to Antipatris, and guarded by a large company of footmen and horse. Acts 23: 31-33. The next day he was carried to Caesarea. The Scripture narrative says nothing of the road. It is an interesting fact, however, that we found traces of an old road which the way down, the mountains and hills from Jerusalem to Antipatris. Caesarea was an important place under the Roman jurisdiction; and this accounts for the road in question, uniting the capital with the seaport. We returned to Jaffa from Antipatris.

"We examined again the interesting localities in and about Jerusalem. I am confirmed in the opinion that the spot shown by the monks as the tomb of the Saviour has no substantial evidence in its favor. I rejoice in the conclusion. It would be most painful to me to feel that the Saviour's Sepulchre is the scene of the bacchanalian orgies annually performed there. The limits of the temple area, as they were in the days of the Saviour, are, I think, pretty clearly defined by the position of the present walls. These walls have for the most part been broken down and rebuilt, many a time. There are portions of them, however, which evidently retain their original place; and these are sufficient to make out the ancient boundary. My own opinion is, that no part of the wall dates back as far as Solomon. The more ancient parts were, I think, constructed by Herod. The great gateway on the South, which Mr. Wolcott entered last winter, and of which we had an excellent view from a window looking into it, cannot have a date more ancient than the Roman possession. Of this gateway some appearance now that it did 1800 years ago. It was one of the great entrances into the courts of the temple; and through it, probably, the Saviour often passed."

"I would that the privilege I enjoy of visiting these interesting scenes might tend to draw away my thoughts more from the world, and fix them on 'that city which hath foundations, whose builder and maker is God?'"

[From our Correspondent.]

A TRIP TO CAPE COD.—No. II.

PROVINCETOWN, AUG. 11, 1843.

The religious aspect of this place deserves our most serious attention. The first minister of whom there is an account, was the Rev. Mr. SPEAR. He preached here about 1727. During the Revolutionary war, the congregation was dispersed, and public worship was discontinued. The next preacher was Rev. SAMUEL PARKER, who labored here soon after the war; but concerning whose ministry there is no specific information. Rev. Mr. STORV was installed Nov. 16, 1829, and was dismissed May 12, 1838. At the time of his dismissal, the church had dwindled to twelve members, and every thing indicated the speedy and utter extinction of this branch of Zion. But it was thought by the intelligent friends of the church in Provincetown and elsewhere, that there might be a resurrection, and that vigorous efforts should be made for that purpose. It was ascertained that there were not a few persons who were not satisfied with other religious organizations, and who were strongly inclined to unite with a Congregational church or society, could one be established among them. The erection of a house of worship of convenient location, was set about with all zeal. The few friends of the cause in this town subscribed nobly to the object, and the presentation of the object to the churches was attended with remarkable success. About eighteen hundred dollars were contributed, which added to what was subscribed here, has been employed in the erection of a handsome edifice, one of the most convenient places in the village. There are seventy-four pews below. The gallery, in which will be many of the best seats in the house, is exclusively devoted to women, with the exception of the portion occupied by the choir. The ladies of the society have made liberal offerings for supplying various articles of ornament and convenience for the house, and the spirit manifested by all connected with this enterprise, gives most cheering promise of ultimate success.

When the present preacher, Rev. Mr. EASTMAN, commenced his labors, some ten months ago, there were but twelve members in the church. There are now thirty-seven. Recent operations of divine grace have opened the heart of others to the truth, who will soon also unite with the church. Several families of property and influence have lately united with the society, and others will do so as they witness its improving prospects in regard to permanence and usefulness. Most of those who have recently united with the church, are heads of families, of enterprising character, and promising great usefulness.

There have been obstacles enough in the way of this new enterprise to give ample scope for the love, zeal, and patience of its friends in encountering them. It met at first with much ridicule. "What do these feeble Jews?" And more powerful ecclesiastical organizations around it of course frowned upon it. But ridicule and opposition have only resulted to greater sacrifices and more devoted energy, and therefore have on the whole, exerted a healthful influence. That infamy which had the storm to rock its cradle, if it survives, is likely to have a more vigorous manhood.

Congregationalism here has, for a long period, been in a low condition. It has not had a fair competition with other sects, for the want of systematic and vigorous instruction of the people in regard to its principles. Our peculiar views of religious truth have been greatly misunderstood, as they are likely to be when their friends are not the agents by which instruction concerning them reaches the public mind. We are not afraid for pure congregationalism when it can have a good opportunity to develop its real character. We believe it is based on the great principles of the faith, that it is most happy conformity with the free institutions of our country, and better suited than any other system to bring into most vigorous and healthy action, the moral energies of men's minds. And we do greatly rejoice that a Congregational

of Kentucky, according to the last census, is 779,828; so that the Baptist communicants embrace one thirtieth of the whole population. There were added to the Baptist churches during the last year, 10,133 members; to the Methodist 7,650; and to the Presbyterian 714.

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FREE CHURCH OF SCOTLAND.—It is proposed to hold a great public meeting in Birmingham, towards the end of September, in behalf of the Free Church of Scotland. It is expected that the Mayor of the city will preside, and that a deputation from Scotland will be present. This movement was agreed upon at a meeting which was held at Birmingham, on the 24th of July, for the purpose of hearing addresses from a deputation, explanatory of the principles, position, and prospects of the Free Church; which meeting was addressed by Rev. Messrs. Davidson, of Edinburgh, Burns of London, and James of Birmingham. The latter gentleman expressed his strongest sympathy in the cause, and his anxious wish that some effective and united effort should be made in Birmingham, with the view of aiding it.

THE SABBATH IN CHARLESTON, S. C.—We notice frequent indications of an increased regard for the due observance of the Lord's Day, in Charleston, S. C. We perceive now that the Sunday markets are to be discontinued. The custom of opening the markets on Sunday mornings prevails very generally at the South, having arisen, probably, from the supposed impossibility of otherwise supplying the citizens with fresh meat on that day, on account of the climate. The difficulty seems to have been overcome in Charleston, however, as it would be in other places if there were a disposition to do so. In this case, the city authorities have discontinued the Sunday markets, in consequence of a petition from the butchers and from the Society for the due observance of the Lord's Day. A law authorizing the opening of Sunday markets has been in existence in Charleston for thirty-five years.

PRESIDENT OF AUBURN SEMINARY.—The Rev. ALBERT BARNES, of Philadelphia, has been elected by the Board of Commissioners of the Auburn Theological Seminary, to the professorship of Theology, made vacant by the death of Rev. Dr. Richards.

BEQUESTS.—The Christian Witness states, that the late James Amory Appleton, by his will, recently proved in the Probate Court, has bequeathed to the Episcopal Board of Missions the sum of two thousand dollars, to be appropriated to the purposes of the two Committees (foreign and domestic)—one half to each. Mr. Appleton also left five hundred dollars to Dr. Peter Parker, Missionary to China.

CHURCHES IN NEW HAVEN.—A new Episcopal church is about to be built in Fair Haven, Conn., near the bridge which separates that village from the city of New Haven, being the twenty-fourth church edifice in the town of New Haven, which comprises a population of not far from 16,000.

RELIGIOUS SECTS IN KENTUCKY.—From a statistical table of the religious denominations in Kentucky, published in the Louisville Baptist Banner, we learn that the Baptists have 769 churches, 378 ministers, and 60,844 communicants—of whom 188 churches, 70 ministers, and 6,647 communicants, are Anti-Mission Baptists, (i. e. opposed to Bible, Tract, Sabbath School and Missionary Societies.) The Methodists have 134 travelling preachers, 339 local preachers, 37,286 white and 5,344 colored communicants. The Presbyterians have 101 churches, 55 ministers, and 5,800 communicants. Of other denominations no statistics are given. The Cumberland Presbyterians have several churches; the Campbellites are pretty numerous; and there are several small societies of Associate Reformed, Lutheran and German Reformed. Of Unitarians and Universalists there is but one society each in the State. The population

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England.—A melancholy event occurred on the 27th July, in the English waters, near the Pegasus, a steamer, which sailed from Leith for London, on the 25th inst. She struck on the Gullstone rock, near Holy Island, and some two or three miles from the Great Foreland, and some two miles of Grace Darling's heroic deeds. Out of the crew and passengers, which numbered 100, 70, 20 and 70 respectively, six have been saved. Twenty-two passengers, the engineer, the carpenter, and one of the firemen. What occurred in the calm of a summer's morning, and hardly ruffled by a breeze, within a matter of minutes of the ship's departure, and if judiciously turned to account, would have prevented the loss of a single soul. As she struck, the boats two in number, were taken off by the passengers, a rush was made in the confusion, and the boats were crowded, they were impeded by the backing of the engine and the confusion which prevailed amongst the passengers.

tical Puseyism.—In a village not five miles from the town Sevenoaks, Kent, a poor man had lived in a gentleman's service, and on quitting it had been rewarded by a state, bordering on insanity, apportioned by man for spiritual advice. The curate, a Puseyite of the first water, immediately prescribed for the relief of his troubled confessor, and gave him the following advice:—"How can I give you?" replied the poor man. "How much money have you?" asked the interrogating confessor. "About ten shillings was the reply;" "the remains of care of the poor of your parish," said the curate, "give two pounds and bring it to me with reverence," "and you must have given it and you not been out of a situation," went the poor man and got his money, and the reverend gentleman was placed in the hands of the clergyman, but the man was thus. It so happened that the wife of the poor man had quite so much faith in the good words of him, and, supposing, moreover, that the reverend gentleman had only resorted to this measure in his kind endeavour to disturb the mind of her husband, went simply to this priest of the Church to receive back again what had been devoted to such a purpose. The extraordinary circumstances and urging her request by her arguments, that they could not afford to refuse a gift; that her husband being out of situation, their little stock would soon be gone, and she would surely lose the use of her mind, that he really did not know he did. But entreaty and remonstrance were of no avail. The alms were sacred, and were to be not despoiled, and the curate's orders were made law. The members of our churches, says a Correspondent in, we have the initiation candles on the morning prayers at half-past eight, a careworn of saints' days, and a church day, and a grand and noble ceremony, presided by the Puseyite curate, who has established. An infant child, the child of poor parents, on Friday, the nurse applied to the curate who is the chaplain to the jail and works for the child, paid for the child, and the child's death. He resolutely refused to the child, expatiated upon their neglect in giving the child "regularly baptised;" and when it was that it was quite a favor to let it be buried, and the mother and father were assured, it had been sure of heaven, but no certainty was on the other side!—*London*

Hyderian Marriage.—In the House of Commons on the 30th of July, the Lord Chancellor introduced a Bill to render valid marriages contracted by Presbyterian and other Dissenters in Ireland between members of the established Church. He explained, that it was intended to be only a temporary act, to meet the present exigency; but he hoped that at the end of the session, the labors of the Committee would enable them to lay on the next day a general bill, that would meet with the approval of the people of Ireland. It was then put to the vote. On the 21st ult. it was read a second time, and the standing orders having been suspended for the purpose, was read a third time, and passed.

will has grown out of a recent decision of the English Judges, against the validity of marriages celebrated by a Presbyterian minister. It is not even two persons not Presbyterians. By the law of England such marriages must be solemnized by a priest in holy orders. Where the parties are Presbyterians, a Presbyterian minister may marry, under a privilege granted by James VI. to the Presbyterians of Scotland.

the assistance of the police, and answered Father's appeal by making the pious declaration, in which they were joined by a number of well-dressed persons, who descended from the platform for that purpose. Among those to whom Father had a baptismal name, I saw a priest, who was a clergyman of the Established Church, several medical gentlemen, a gentleman connected with the College of Civil Engineers, a number of ladies, and a considerable number of children. The proportion of English was greater

Paris, and other parts of France. For about a year past, he has been the officiating minister of the Society in Waterville, and has no partial charge in the college instruction.

Isaac H. Townsend, Esq. of New Haven presented \$1000 to Yale College, the interest of which is to be appropriated annually, for premiums of \$12 each, to members of the senior class, for English composition.

DREADFUL RAILROAD ACCIDENT.—Evening about six o'clock, Miss Mary Miller, a young lady residing in the vicinity of Second and Coates street, while walking on the Columbia Railroad, near where it crosses the Schuylkill river, was struck and killed by a passenger train.

In Somerville, Mr. Henry Potter, of Cambridge, to Miss Abby L. Gibbs, of S.
In Hadley, Aug. 15, by Rev. Dr. Woodbridge, Rev. E. W. Bullard, pastor of the Congregational church in Fitchburg, to Miss Harriet N. Dickson, of H.
In Roxbury, Mr. Wm. J. Reynolds, to Martha Pratt.
In Falmouth, by the Rev. H. B. Hooker, of 16th inst., D. Bryan Baker, M. D. of Seaside, N. Y. to Miss M. Jeanette Cabot.

Philosophy, and principal School Director in the Dutch East India Company, and Principal of the University of Nassau, from the German, by Samuel H. Taylor, principal of Phillips Academy. 12mo. Just published.

For sale by JAMES MUNROE & CO., 134 West 43rd street. August 3.

BIBLICAL REPOSITORY.

THEOLOGICAL. Students and others, wishing to cure back vols. of the Biblical Repository, the earliest series up to 1839, or to the present time, can do so for low rates. Some of the vols at one fourth price, by applying to WILDER & CO., Periodical Office, 46 Washington street, opposite Crocker & Brewer's.

Wanted as above January and April, for 1834. A.

21. *Ref.* Messages may be left at his office, No. 330 Wash-
 ington street, or at his house, No. 45 Harrison Avenue.
 * * * To patients sending a card to convey him
 from their residence, a deduction of one third of the ab-
 sence charges will be made.
 * * * Reluctant to have his name remain long in print,
 will discontinue this notice after a few insertions.
References.—*The* *Medical* *Agency* *Co.* *St. Louis.*
 Hon. DANIEL WEBSTER.
 Hon. GEORGE WAGNER.
 Hon. ROBERT HANCOCK.
 FRANCIS COGSWELL, M. D.
 August 11, A. H. 88. *Sw* Aug 11

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